आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ।। 3।।

ఆరురుక్షోర్మునేర్యోగం కర్మ కారణముచ్యతే ।
యోగారూఢస్య తస్యైవ శమః కారణముచ్యతే ।। 3 ।।

आरुरुक्षोर्मुनेर्योगं **(*ārurukṣhor muner yogaṁ*.)** = To the sage who intends to adopt meditation,

कर्म कारणमुच्यते **(***karma kāraṇam uchyate)* = It is stated that the proper method is to perform the duties of duty.

योगारूढस्य तस्यैव **(***yogārūḍhasya tasyaiva)* = To him who has attained purity of mind, to him who has resolved to keep his mind fixed on the Self,

शमः कारणमुच्यते **(*śhamaḥ kāraṇam uchyate)* =** It has been stated that the path of practice is to practice mindfulness so that the mind does not become polluted again.

In order to ascend, that is, to adopt meditation yoga, one must first strive for purity of mind. It has been stated that the right path to attain purity of mind is to perform duties. It has been taught that the mind that has attained purity of mind should be kept fixed on the soul, and that the right path of practice for one who has ascended yoga is to renounce all thoughts, ideas, and actions.

Generally, the mind of ordinary people is restless. The thoughts in the mind keep changing in a very short time. The mind jumps from one thought to another, thinking about past events, about achievements, about the failure of work. It also fills it with many hopes about things that will happen in the future and thinks about them. That is why the mind is said to be restless. A restless mind gets mental fatigue. When hopes are disappointed, the intense sensation in the mind makes the mind dull and makes it senseless.

A mind free from fear, anxiety, and thoughts is pure. We should not fill our minds with hopes. Things that will happen in the future do not exist in our minds. If the mind expects one thing, something else happens, and in such situations, all we are left with is restlessness. That is why Lord Krishna has repeatedly advised us not to think about the success or failure of performing our duties, but to focus our minds on the work we are doing. Whatever the external result of the actions performed in such a way, the mind becomes pure and peaceful internally. The Lord says that there is no other way to sincerity except this.

Just as we preserve pure water and substances from becoming polluted again, similarly, we are told to practice Shamam, or mental restraint, to preserve the purity that has been acquired with much practice. A pure mind can easily attain concentration. A concentrated mind can remain in the Self and experience supreme bliss. The Supreme Soul says that in order for the mind to not become polluted again, there is no other way but to abandon all thoughts, ideas, and external activities.

Common people usually fill their minds with many hopes. In accordance with those hopes, they expect cooperation from others. When that cooperation is not received, they hate others, get angry, abuse others, and create enmity. By creating chaos in their minds, they also create chaos in others and deprive others of peace. The root cause of hopes in a person is pride. Pride arises in a mind that is far from the essence of the soul. The pride that arises very quickly gains strength many times over and takes root in the mind. Pride is like a poisonous seed in a person's life. It strongly drags a person on the path of decline. Due to this, the Satvaguna in a person decreases and the Rajaguna and then the Tamagoguna increase. It supports the Arishadvarga. It takes many births to get rid of such pride. Only for those who have entered the path of sadhana. Those who have acquired ego do not like the path of practice. Therefore, they cannot enter the path of practice and their ego does not go away.

The path of practice is intended to attain the state of purity after attaining purity and to experience the blissful self. The path of practice is like an attempt to climb a mountain. A lot of alertness is required. Even if one is careless, there is a possibility of slipping down again. When Vishwamitra was a king, he was filled with many passions and hatreds. Out of arrogance, he fought against the great sage Vasishta and was defeated. He realized the power of knowledge in the great sage Vasishta and performed penance for thousands of years to get rid of his arrogance. In the meantime, due to inattention, he succumbed to lust and anger and lost the power of penance. Fortunately, he realized the failure of his penance, controlled his mind, continued penance, and after great effort, became a brahmin sage and attained permanent self-knowledge. We should learn from Vishwamitra's life story that we should not give up the path of practice despite repeated setbacks and disappointments.

In this verse, Lord Krishna tells us that those who want to attain purity should constantly practice Nishkama Karma, and those who want to experience the soul and experience the joy of the soul after attaining purity should practice the renunciation of all desires, withdrawal of the mind from thoughts, and abstinence from activity.